sites, and motions. Of which Democratic philosophy he gives his censure in these fol-

words : a ***.ev ow r***

JCOI TO)V *fjLQ"*

&c. If animals and their several parts did consist of nothing but figure and colour, then indeed Democritus would be in the right; but a dead man hath the same fprm and figure of body, that he had before, and yet for all that he is not a man ; neither is a brazen or wooden hand a hand, but only equivocally, as a painted physician, or pipes made of stoneware so called. No member of a dead man's body is that ^txich it was before, when he was alive, neither eye, nor hand, nor foot. Wherefore, this is but a riade way of philosophizing, and just as if a carpenter should talk of a wooden hand. For thus-these physiologers declare the generations and PLUSES of figures only, or the matter out of whi^ things are macje, as ak and earth. Whereas, no* Urtifieer would think it sufficient to render such a cause of any artificial fabric, because the instrument happened to fall so upon the timber, that therefore it was hollow here, and plane there ; but rather because himself made such strokes, arid foF such ends, &c.

Now* in the close of all, this philosopher a^ length declares^ that there is another principle of corporeal things, besides the material,- and suc|i as jts not only the cau^e of motion, but also acts artificially in Order to ends, am ri roiowrav © §i| *KOL* ica-,. there is such a thing as that which we nature; — that is, not the fortuitous motion of senseless matter, but a plastic regular and arti-ficial nature, such as acts for ends and good; de-